

# THE LATTER-DAY SAINTS' MILLENNIAL STAR,

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## REMARKABLE CONVERSION TO INFIDELITY.

The Rev. Samuel Haining, Independent Calvinist minister of Douglas, Isle of Man, has openly avowed the principles of Infidelity in his over zeal to oppose the Latter-Day Saints.

We learn this fact from the 58th page of his tract, entitled "Mormonism Weighed in the Balance," &c. where he says as follows:—

*"The religion which is founded on dreams, visions, and new revelations must be uncertain and unstable."*

Now all Christendom know that there is not a single sentence of revealed religion between the lids of the Bible but that which came to man by DREAMS, VISIONS, or NEW REVELATIONS!

Therefore, in Mr. Haining's estimation, there is not a sentence of religion between the lids of the Bible but what is UNCERTAIN and UNSTABLE.

There is not a more sweeping infidel sentence, or one more clearly expressed, to be found in the writings of Voltaire, Paine, or Owen.

By this sentence Noah's religion is uncertain, being founded on new reve-

lation, Lot's angels, Abraham's promises, Isaac's visions, Jacob's vision of the ladder, and his angels' visits, Joseph's dreams, together with Moses, Samuel, Isaiah, and Daniel, are all equally rejected, and so are all the other prophets.

The same sentence sets aside Zechariah's vision in the temple, Mary and Joseph's angels, the visions of the shepherds on the plains of Judea, Joseph's dream to flee into Egypt with the young child Jesus—his dream to depart from Egypt, together with the dream of the wise men, which warned them to depart to their own country another way, and not to return to Herod; and, lastly, all the dreams, visions, and new revelations interspersed through the writings of the apostles, as experienced both by them and the saints in general. All these dreams, visions, and new revelations, and the entire religion founded on them, is openly renounced by the Rev. Saml. Haining, and by all who receive and justify his tract against the Saints.

They are all a set of avowed Infidels, and the scales which he calls "Balances of the sanctuary" are the false weights and measures not only of Infidelity, but of hypocrisy of the deepest dye.—Ed,

WHOLESALE CONVERSION OF  
METHODISTS TO INFIDELITY.

A few weeks since we attended a discussion in the Carpenter's Hall, Manchester, held between a man calling himself the Rev. Mr. Sleep, professing to be of the Methodist Episcopal Church, in Rhode Island, America, and Elder Wm. Hardman, of this town. Subject, The Book of Mormon.

This self-styled Rev. bitterly denounced the Book of Mormon as the work of the devil because Nephi was commanded of God to kill a robber and murderer by the name of Laban. In this opinion he was joined by a large number of the Methodists and other professors of religion who were present, who sanctioned it by loud cheering, clapping, &c. This champion declared that all revelations to kill people came from the devil. Thus himself and his party renounced Moses, Samuel, Joshua, David, Samson, Elijah, and many others, who obtained the most express revelations to kill not only murderers and robbers (such as Laban who was killed by Nephi) but women and children.

Think of the revelation given by Samuel the prophet to King Saul to go and utterly destroy all the men, women and children of Amalek; and because Saul did not fully obey he was rejected from being King. And Samuel killed King Agag with his own hands, and this while he was a helpless prisoner in Saul's camp. Yet Mr. Sleep believes God revealed the Bible, but considers the Book of Mormon an awful delusion, and calls Nephi a coward for killing Laban when he was drunk.

Elijah called together some hundreds of the priests and prophets of Baal, and ordered them all to be killed, which was done. For this his life was sought by Queen Jezebel, and he fled, and after a hard day's journey laid him down at the root of a tree, and an angel came and fed him, and he travelled forty days upon the strength of this food; at length coming to the mount of God, he prayed that he might die, but the Lord would not grant his request till he should re-

turn and anoint Jehu king, and Elisha prophet in his stead, that Jehu might slay the royal family, then in authority, and all the nobles, princes, and friends of the king, together with the residue of the priests and prophets of Baal. Elijah accordingly returned and fulfilled this last sacred office, and then was translated. Jehu being thus divinely appointed, proceeded to his bloody work, and after killing or causing to be killed some thousands of nobles, princes, and priests, the Bible speaks of him as having done good in these acts, although in other respects very wicked.

This Jehu matter was mentioned by Elder Hardman in reply to Mr. Sleep, but the Rev. still persisted that Jehu did not do these things by the command of the Lord; thus utterly rejecting the only prophet who was translated under the Mosaic dispensation.

Mr. Sleep next quoted a passage of history in the Book of Mormon, where an account is given of a certain battle between the Nephites and Lamanites, in which about three thousand of the latter were killed, and only about seventy of the former.

This was brought forward by him as being too marvellous to believe, and in order to prove the book a fable. At the same time he knew that the Bible gave an account of Samson killing one thousand men with his single arm, and with no other weapon than the jawbone of an ass. Thus having rejected and made light of the entire Old Testament, he proceeded to quote John xvii., 4th, where Jesus says in a prayer to his father, "I have finished the work which thou gavest me to do."

Having quoted this text, Mr. Sleep proceeded to reject all that Jesus did afterwards, such as the account given in the Book of Mormon of his ministry to the Nephites, on the plea that it contradicted the above text to say that Jesus did this after the declaration that he had finished his work. But the New Testament informs us that Christ died, that he rose again, that he appeared to his disciples, that he eat and drank with them, that he was with them forty days,

that he taught them, commissioned them, opened to them the Scriptures, exhorted them to feed his sheep, made them promises, &c., thus accomplishing the principal work of redemption, and all this after he had uttered the sentence that he had finished his work, as quoted by Mr. S. Now all these things that Jesus did, on which all Christendom depend for salvation, was openly rejected by Mr. Sleep and his party, because performed after he had finished his work.

The Saints present were so astonished to hear a Methodist preacher in the midst of loud cheering from his friends openly renounce and reject the New Testament, with all the sufferings and death of Christ, and all the glories of his resurrection, for the sake of destroying the Book of Mormon, that they would have gladly replied, but this was utterly impossible, for the people were infuriated with the spirit of infidelity to that degree that no reply could be heard, even if it were to save the Old and New Testaments, Book of Mormon, or even the world, from oblivion. Some stranger present (perhaps an Owenite) raised his voice in the midst of the confusion, and was heard by a few, endeavouring to reprove them for their ill behaviour and rash treatment of the sacred books, but his voice was soon lost amid the savage yells, and thus the meeting concluded.

Now, whether Mr. Sleep and his party, after having rejected the Old and New Testaments, and Book of Mormon, will join the Owenites, or whether they will organise a new party, and set up for themselves under a new title, such as Evangelical Infidels, we know not; but certain it is that they cannot consistently profess to have any thing more to do with Moses, Christ, or Mormon.

We do not wish these remarks to be taken as any thing in disrespect of the Owenites, for we respect many of them as honest unbelievers, and feel assured that they will rather have cause to mourn than rejoice at the conversion of so many inconsistent professors of religion who are coming to join the standard of the disbelievers in all revelation.—Ed.

## ANTI-MORMON SLANDERS REFUTED.

*From the Philadelphia Public Ledger.*

To the Editors of the *Ledger*  
Gentlemen,

The following remarks were written under an irresistible impulse occasioned by reading a catalogue of charges, of a criminal nature, preferred against the Latter-Day Saints by the editors of the *Saturday Courier* in their paper of the 10th of July. The conductors of that journal having declined publishing it, under an impression that their characters as true chroniclers of events would become somewhat tarnished, you will please give it an insertion in your valuable paper, and in doing so aid the cause of truth, which is the only object the writer has in view.

*To the Editors of the Sat. Courier.*

Gentlemen,—To expect an editor to publish in his paper any thing calculated to detract from his merit as a man of truth, or to lessen him in the estimation of his readers, is, I am persuaded, "reckoning without our host." Other editors are not disposed to publish in their journals long essays having a tendency to reflect upon or expose the misrepresentations of their cotemporaries, without levying a heavy tax upon the purse of the writer,—hence we find so much rancour and ill feeling in the columns of papers, calculated to wound the sensibilities not only of individuals, but of whole societies, pass without notice or refutation.

These remarks have been elicited from reading nearly two columns of matter published in the *Saturday Courier* of the 10th of July, in condemnation of a religious sect of people called "Latter-Day Saints." Now, sirs, the writer wishes it to be distinctly understood that he is not a Latter-Day Saint, nor indeed ever will be; on the contrary, he would, if he were able, persuade some of that sect, with whom he is bound by the strongest ties of consanguinity, to renounce the doctrine and cleave to that of their fathers.

But let me recur to the curses and

anathemas so unmercifully bestowed upon the poor unoffending Latter-Day Saints, in the article referred to in the *Courier*.

Indeed, I find it no easy matter to express, in suitable language, my utter detestation and abhorrence of the sentiments you have advanced, believing as I do, that the doctrine you have urged upon the people to adopt towards the Latter-Day Saints, of extermination, is the most illiberal, unjust, unchristianlike, in its character, and dangerous in its tendency, that ever emanated from the American press. You most certainly have been amply charged (when you were writing the closing part of the article, charging the Latter-Day Saints with murdering Martin Harris) with the same spirit which caused the enraged Jews to gnash their teeth upon the prophet Stephen, after he had admonished and warned them of the consequences which would result from the evil course they were pursuing.

I would respectfully ask you, sirs, to point me out in the constitution of the United States, or in that of the state of Pennsylvania, a single clause that warrants any individual to judge his fellow in matters of religion, much less take the life of a fellow creature because he may think it right for him to give an interpretation of the sacred text different from those who received their diplomas, to instruct others in the mysteries of God, at Yale, Princeton, or Carlisle, and who make religion a matter of merchandise.

Being well aware that your labours would be in vain were you to search for authorities to wage your war upon the Latter-Day Saints, except you practice upon the plan of the white savages of Missouri in their massacre of the unoffending Mormons, "declare war upon your own hook"—a plan, by the by, if you do not exactly recommend in your strictures, you do not certainly condemn.

The 1st article of the Amendments to the Constitution of the United States, adopted 4th of March, 1789, declares "Congress shall make no law respecting

an establishment of religion, or prohibiting the free exercise thereof, or abridge the freedom of speech, or of the press." Now is there a feature or principle in the whole of that sacred instrument more highly prized than that which is intended to secure to us the liberty to worship the Creator according to the dictates of our own consciences? There are but few, I apprehend, to be found amongst us who are willing to deny the doctrine.

Again, Article 9th, Sec. 3d, of the Constitution of Pennsylvania, the following language may be edifying to the Editors of the *Courier*: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship; no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship"—these are the privileges vouchsafed to the Americans by the framers of their constitution. Now, a few extracts from the Saturday *Courier* will show how far its Editors breathe the spirit of religious liberty, and how far the salutary provisions of the constitution accord with their sentiments. In a kind of preface or biography of the founders of that religion the reader is prepared for the marvellous; not one palliating circumstance or charitable motive is ascribed to their acts. You say that, under pretence of raising money for building a Temple and for other purposes, gangs of itinerant vagabonds (Saints) were sent prowling over the country to beg alms and to steal. Whenever opportunity offers they have not hesitated to rob, plunder and steal, mostly under some sanctimonious pretence—though we (the Editors of the *Courier*) have ourselves not the slightest doubt whatever that most if not all the ringleaders steal upon every occasion that offers with as much recklessness as would any convict in our *State Prison*. We (the Editors of the Saturday *Courier*)



state unequivocally our firm belief that this is their true character, because none other than precisely such men would ever be willing to unite in a piece of villany like "Mormonism." Now your caldron of venom must have been heaped and running over when you penned the above wholesale calumny.

There are not less, from the best date that the writer can collect, than 100,000 of our fellow citizens, members of the same great political family, subject to the same laws and government, connected with us by ties of blood, denounced as thieves and robbers; and all those persons too, from the most wealthy and respectable citizens, to the poorest among us, professing to be followers of the meek and lowly Jesus. And where is the evidence to justify such sweeping denunciations?—Yours is indeed the evidence of things not seen. For after stigmatizing the sect by every epithet that Billingsgate vocabulary furnishes, you conclude by saying that you unequivocally and firmly believe that this is their true character, *because none other than precisely such men would ever be willing to unite in a piece of villany like Mormonism.* And has it come to this, that men and women hitherto of spotless fame, and unblemished reputation, may be stigmatized as villains, thieves and robbers by the editor of a newspaper on his simple belief of their guilt, without a jot or tittle of testimony to sustain the charge? There are some of the Latter-Day Saints in the vicinity of this city that will not passively submit to be coupled with thieves and robbers, or the writer much mistakes their character.

I will merely notice the letter from your correspondent of Ohio, who you say "so truly describes the Mormons," to show how malignant and false are his accusations. The writer of that letter says that the "leaders and all the heads of the Church have a great desire for riches—that they scoured the branches of the East for money, and that they resorted to the most culpable and criminal means to obtain it; now, instead of this being the case, abundant evidence is at hand to prove that the leaders of

the Church are as poor as Lazarus—the clothing upon their backs is in many instances procured by subscription, and that they have frequently been seen in our streets wandering about, without a place to lay their heads, culpably indifferent to the accumulation of wealth, and more especially so as to the perishable honours of this world, preferring rather the things that pertain to the kingdom than the mammon of this world, which theologians esteem of paramount importance.

I deem it unnecessary to notice further the base slanders of your Ohio letter writer, whose every word (however inconsistent with truth in relation to the circumstances he pretends to detail) the editors of the Courier swallow as a precious morsel, and vomit forth again, charged with increased venom.

I have not time nor inclination to notice the remarks of a Mr. Lee, said to reside somewhere in the neighbourhood of Frankfort, made at a Latter-Day Saint meeting held in that place; indeed I would not notice him at all were it not for the manner you are pleased to introduce that gentleman. You say that he was very plain and much to the purpose, that he came directly to the point. What point? For, as Lee says, he would not attempt to expose the "Mormon" imposture (refute the "Mormon" doctrine) or combat the "Mormon" creed. You say that though his remarks "*were harsh in terms*," [they appear fitting to the occasion, and contain facts not generally known as they should be.] I perfectly agree with you that he was very plain and harsh in his terms, but that he came directly to the point, and that his remarks were fitting to the occasion, I utterly deny. We are led to the conclusion that Lee went to the meeting to hear what would be said in favour of the tenets of the Saints, and when requested, with others, to refute, if he could, what he had heard from the preacher, he commenced a tirade of abuse, only equalled by your own published account of the leaders of the Latter-Day Saints before referred to. In his simile, Mr. Lee has shown himself an apt scholar,

at least so says the Courier, and who shall gainsay such high authority? His comparing the minister who had just ceased speaking to a "pliant cat's paw" must have produced a ludicrous scene, highly interesting to Mr. Lee's accomplices. The manner, too, with which he interlarded his speech with the word liar, imposters, swindlers, villains, hypocrites, &c. is an evidence of a great lack of wit and very weak intellect, to say nothing of common courtesy, a characteristic of a true gentleman. The editors of the Courier call this coming to the point, and fitting to the occasion, and whether it be so or not I will leave others to judge. But how the Courier could ever charge Lee with using "harsh terms" it is truly surprising, when they themselves had but a few moments before charged the Latter-day Saints with being thieves and robbers.

I have done with Mr. Lee, and will just notice one or two other charges brought against the Latter-day Saints in the same paper, and which cannot be shuffled upon the shoulders of a letter writer from Ohio, or that of Mr. Lee, but will stick to the backs of the Editors of the Courier as doth the bark to the tree of which it forms a component part.

It is needless for me to say that I allude to your justification of the cold-blooded butchery of upwards of nineteen men, women, and children (Latter-Day Saints) by the inhabitants of Missouri, without colour of law. But the sentence throughout exhibits such a thirsting after the blood of that people, by the editors of the Courier, that I must copy it entire. It reads—"Of their treatment in Missouri we know nothing, except that they no doubt well deserved the punishment meted out to them;" and in the next sentence which follows you class them with murderers and pirates.

Now one thing is certain, up to the time, yea, the very moment of the massacre, the editors of the Courier, nor no man living, can point to one single act of the Latter-Day Saints deserving of censure, much less of the horrible punishment they received. But it is necessary for me to recur back to the decla-

ration of the Courier, that "of this treatment in Missouri we know nothing." Yes, this is your language: and when I first read it shame and indignation filled my breast, to think that an editor of these United States, conducting one of the most popular journals of the day, a paper that I have esteemed above all others, and as an evidence of it have been a subscriber from its birth to the present day, and have otherwise aided to increase the subscription list, should be guilty of such a palpable dereliction from truth. It may be safely asserted that there is not an intelligent man of mature age in the United States or in Great Britain who has not heard of the massacre of the Latter-Day Saints in Missouri; yet you, gentlemen, a long time conductors of a public journal, whose circulation is co-extensive with the United States, and who are in the weekly receipt of papers from all parts of the country, yet of the treatment they received, as you say, "you know nothing."

But alas for you, the fact is self-evident to every man, that you do know, and did know at the time you penned the article, all the circumstances connected with that tragedy; and your declaring that "they deserved the punishment meted out to them," is in plain English saying that they deserved the punishment of death without trial, in the most barbarous manner, because they chose to worship God, Jehovah, or because they would not worship him according to some of the various approved fashions of the world. These are your sentiments published to the world.

Leaving the murdered men out of the question, nineteen of whom were coolly and deliberately shot in a smith's shop through the apertures between the logs, the circumstance of the murder of the poor boy Sardins Smith, scarcely nine years of age, and consequently incapable of any moral turpitude, who was shot with a ball out of a rifle in the hands of a villain by the name of Glaze, of Carroll county, should have excited your pity, as you cannot believe that poor

Sardius merited the punishment meted out to him.

Indeed it has never been pretended that the boy was guilty of any offence; he, with the men, had sought refuge in the blacksmith's shop, and through fear had crawled under the bellows, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, who presented his rifle near the boy's head, and literally blew off the upper part of it. Glaze, the murderer, afterwards publicly boasted of the heroic deed all over the country; and at this late day we find the editors of the respectable journals commending the act, and declaring that they merited the punishment meted out to them, without assigning any cause whatever for the bloody deed.

I cannot close these remarks without noticing another plain and palpable misrepresentation of facts, to be found in the closing paragraph of the *Courier*. It reads thus—"Without note or comment we append the following paragraph from a letter to the '*Boston Traveller*.'"

"**CRUEL MURDER.**—Martin Harris, one of the earliest supporters of the Latter-Day Saints, and the only wealthy man among them in their origin, has been murdered. He spent all he was worth in supporting the delusion under which he laboured, furnishing all the funds for the publication of the Mormon Bible.

"He abandoned the Mormons not long since, and delivered some lectures in opposition to their doctrines, and two or three weeks ago was found dead, having been shot through the head with a pistol."

Now what an unluckily circumstance it was that Martin Harris would not stay murdered! The cup containing the very quintessence of all that is lovely is placed to the lips of the *Boston Traveller*, the *Saturday Courier*, and *Spirit of the Times*, and snatched away again ere they have drank half of its contents. The murder of Martin Harris! Why nothing could have happened so opportunely, and a standing article that

was to overthrow Mormonism is knocked into *pi* by the stubbornness of that bad man, who would not stay killed, but still preaches "Mormonism."

The *Courier*, in which this letter from the *Boston Traveller* is published, was issued from the press on the 10th day of July, and the reported murder of Martin Harris was officially contradicted by numerous persons who had seen and conversed with that gentleman two weeks at least before the 10th of July, and no person in the country was better informed of the existence in the flesh of Martin Harris than the editors of the *Courier* at the very time they published the account of his murder *without comment*.

Alas! to what base uses are the faculties which God hath given to man sometimes employed!

Were the people to examine for themselves the writings of the enemies of the Latter-Day Saints with that care and circumspection that other subjects receive, (some, too, of far less importance) they would soon discover who it is that mocks them and practice gross and wicked impositions.

The persecution of the people called Latter-Day Saints commenced by the mob in Missouri. Their remote habitations were sacked and burned, and the inhabitants were either butchered or taken captive and confined in dungeons—their property was confiscated to the cupidity of lawless ruffians, and, what was most remarkable, the press throughout the country commended the act, and legislators and grave senators in Congress echoed the war cry of extermination: it appeared that mercy had left her seat and fled to brutish beasts, and men had lost their reason.

The same spirit of persecution has been fanned and kept alive by hired priests of certain sects, and supported and encouraged by a portion of the public press professing a religion in unison with the clergy. These facts should operate as a warning to other religious denominations, comparatively few in number, to look well to the rights bequeathed to them by the framers of the constitution.

To a portion of our brethren, even now, the sacred rights guaranteed to every American citizen have become as sounding brass, or a tinkling cymbal.

J. L.

### EXTRACT FROM AN EPISTLE OF THE TWELVE,

*To the brethren scattered abroad on the  
Continent of America, Greeting:*

BELOVED BRETHREN,

It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late general conference so to do, that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein they may attain unto those blessings which God has in store for his people in the last days.

We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the harmony and good feeling that prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested by all who were present to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the general conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items, and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present and future situation and prospects of the church, and the stakes, and those things which immediately concern their best interests.

A short time since, and the saints were fleeing before their enemies. Whips, imprisonments, tortures and death stared them in the face, and they were compelled to seek an assylum in a land of strangers. They sought and found it within the peaceful bosom of Illinois, a State whose citizens are inspired with a love of liberty; whose souls are endued with those noble principles of charity and benevolence which ever bid the stranger welcome, and minister to his wants: in this State, whose soil is vying with its citizens in all that is good and lovely, the saints have found a resting place; where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient prophets, "they shall build houses, and inhabit them, plant vineyards, and eat the fruit thereof, having none to molest or make afraid."

In this city the church has succeeded in securing several extensive plots of land, which have been laid out in city lots, a part of which have been sold, another part has been distributed to the widows and orphans, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name, where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle, and the temple, to be reared, and the cloud and the fire to rest down thereon; and not that the temple be built only, but that it be completed quickly, and that no more general conference be held till it shall be held therein, and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord, and worship in his Temple.

Scores of brethren in this city have offered to board one and two labourers each till the Temple is completed; many have volunteered to labour continually, and the brethren generally are giving one-tenth part of their time, or one-tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and



mitten, and preparing garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time load their waggons with all sorts of grain and meat, provision and clothing, and hay and provender in abundance, that the labourer faint not, and the teams be made strong, also that journeymen stone cutters &c. come, bringing their tools with them, and enlist in the glorious enterprise.

Most of the plots in this city before referred to, as well as several farms and large lots of land in this and the adjoining counties are paid for, and are secured to the church by good and sufficient titles; while the town plat for the town of Warren, near Warsaw, is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's house, we would say, gather yourselves together, and bring of your substance, your silver and gold, and apparel; and of your superabundance cast into the treasury of the Lord, and see if he will not pour you out a blessing till there is not room enough to receive it.

Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who help themselves, and bless those who bless each other, and do as they would be done unto. The gold and the silver is the Lord's; all the treasures of the earth, the flocks and the herds of the fields, and the cattle of the thousand hills, are his. If he were hungry would he crave thy food, or thirsty, would he ask thy drink? Nay! he would only ask that which was his own; he would feast on his own flocks, and quench his thirst at his own springs. This God is the God of the saints; he is your God, and he has made you

stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings and gatherings, and buildings of the saints are nothing new, and as they are expecting, looking and praying for the completion of the dispensation of the fulness of times, they must also expect that their progress will be onward, or they will be of no avail, for what is not of faith is sin; and can you believe that God will hear your prayers, and bring you on your journey, gather you, and build your houses, and you not put forth one hand or make one exertion to help yourselves? No! therefore, inasmuch as the Saints believe that father Abraham journeyed to a distant land at the command of the Highest, where himself and household (whose household we are, if we keep the commandments) might enjoy the fruits of their labours unmolested, and worship the God of heaven according to the dictates of their own conscience and his law. That his seed afterwards gathered to Canaan, the land of promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endued with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations, and that the children must gather as did the fathers, must build a house where they may be endued, and be found together worshipping and doing as their fathers did when Jehovah spake and the angels of heaven ministered unto them; and if these things are not in this generation then we have not arrived at the dispensation of the fulness of times as we anticipate, and our faith and prayers are vain.

Is it possible that we labour in vain, and toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favour Zion has come, and her sons and

daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the baptismal font for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom; a place over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein they shall be made whole; a place where all the ordinances shall be made manifest, and the saints shall unite in the songs of Zion, even praise, thanksgiving, and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound satan fast in chains.

What then shall we do? Let us all arise and with one united mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren. When brother Joseph stated to the general conference the amount and situation of the property of the Church, of which he is trustee in trust by the united voice of the Church; he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you. His old horse Charley, given him in Kirtland; two pet deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old dog Major, his wife, children, and a little household furniture. This is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great

estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contempts ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labour near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things let us be up and doing, being assured that no exertion you can make will equal what has already been made for you and the Church generally; and let all the saints come up to the places of gathering, and with their mites and their abundance as God has given them in trust help to build up the old waste places which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord. Be not covetous, but deal in righteousness, for what the Saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or endowments, revelations or healings, all things will be yours, for you will be Christ's and Christ is God's.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
ORSON PRATT,  
LYMAN WIGHT,  
JOHN TAYLOR,  
WILFORD WOODRUFF,  
GEO. A. SMITH,  
WILLARD RICHARDS.

Nauvoo, Oct. 12th, 1841.

## THE LATTER-DAY SAINTS.

*From the St. Louis (Missouri) Atlas.*

An intelligent friend, who called upon us this morning, has just returned from a visit to Nauvoo and the Latter-day Saints. He has a whole skin, showing not a single lasion of the cuticle, neither scratch nor bite, nor any other mark of tooth or nail. He believes the Latter-day Saints are not anthropophagi, whose heads grow beneath their shoulders, but men like other men, with the exception that the folly incident to human nature runs in one vein through them, instead of in several, as through the most of us. He believes—just as we do—that they have been grossly misunderstood and shamefully libelled, of late perhaps as much by a correspondent of the *Journal of Commerce* (whom the respectable editors of that paper ought to look after) as from any other source.

The population of Nauvoo is between eight and nine thousand, and of course the largest town in the state of Illinois. The people are very enterprising, industrious, and thrifty. They are at least quite as honest as the rest of us in this part of the world, and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; that is, neither Bhuddism, Mahometanism, Judaism, or Christianity—but it is a faith which they say encourages no vice or immorality, or departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property. One peculiarity of life is observable among them, and whether traceable to their religion or to some other cause, will not, we suppose, be quarrelled with very generally. Ardent spirits as a drink are not in use among them; and the sale of spirits, except as a medicine, is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished, and upon persistency in his offence expelled from the church. Tobacco, also, is a weed which they seem almost universally to despise. We don't know but that the Latter-day Saints ought to be exterpated for refusing to

drink whiskey and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple, to be constructed of hewn stone, and to have an elevation of *seventy feet*. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone is going up.—Scores of mechanics and labourers are busy as bees about them; and as they are all influenced by a *public spirit* unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the Latter-day Saints will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population, such a population indeed, as in the respects just mentioned, have no rivals east, and, we rather guess, not even west of the Mississippi.

## INSTRUCTION ON ORDINATIONS.

The officers composing the several conferences in the United Kingdom of Great Britain are hereby instructed that it is not wisdom for the Elders in general to ordain officers independent of the Council and advice of the Presiding Elders of conferences, high priests, &c.

All ordinations should be by the voice of the Church or conference, and should be under the advice and council of the presiding officers.

Even the conferences, when assembled, should exercise wisdom and prudence in conferring offices, and should be careful not to run too fast. A few men of faith and humility, who are of a teachable and governable disposition are better calculated to advance the cause of truth than a multitude who are wise in their own eyes, and who neither understand nor respect the authorities of God.

Ed.

## The Millennial Star.

MANCHESTER, Dec. 10th, 1841.

We take this timely opportunity to inform our Agents and Patrons that when this volume is completed, which will be in April next, we expect to discontinue the *Star*, and dispense with the publishing business in England, on account of other duties, which will doubtless occupy our attention. For this reason, we would urge upon the Saints and others who wish to possess our publications, the necessity of speedy exertion to obtain them while we are in the business, for the time is not far distant when perhaps they may seek for a volume of the *Star*, a Book of Mormon, a History of the Persecution, or a Voice of Warning, and seek in vain, for they will not find them.

The fact is, the Lord is not well pleased that his word published among the inhabitants of England should be so little sought after, and so long neglected; and this will apply to thousands of the Saints, who neither purchase the *Star* nor the Book of Mormon, and yet are able to purchase needless ornaments, and to adorn themselves with the vain and foolish fashions of the world. Others, who have them, will spend their time in any and every way sooner than read them; and while they thus neglect to inform themselves, they frequently call upon us for the very information which is already offered to them, and wish us to write it in a letter, or teach it by word of mouth.

There is not at this time probably more than one saint out of ten in England and vicinity who possess the books of the Latter-Day Saints, and the *Star*, and yet their servants have come from afar, and have involved themselves, and spent near two years to publish the eternal truths of heaven among them.

Therefore, we forewarn them, that if these works are on our hands next spring, and the Saints destitute of them, it will not be our fault. Our garments will be clear of their blood.

We would also inform our agents that we expect them to commence settling and making all things straight with this office immediately, and that all things must be settled with us by the beginning of April; for this reason we hope they will not expect us to forward them any more works without ready money.

With regard to news, the spirit of the Lord is beginning to be poured out more powerfully than ever before, in many parts of this land, among the faithful Saints.

In this town, a very powerful manifestation of the spirit is enjoyed at our sacraments and other meetings. Many of the Saints are enabled to testify of open visions, as well as visions of the night, and scores of them in this and other branches are enjoying the minis-

tering of angels; many of the sick are healed, while the poor and the meek rejoice exceedingly.

In the mean time the wicked rage and the people imagine a vain thing. The Priests take council together against the Lord and against his anointed ones. The most awful falsehoods ever inspired by Satan continue to flood the country, both from the press and the pulpit, and reiterated by those who profess to be followers of Jesus.

We went on a short mission to the Isle of Man of late, and after preaching to vast multitudes the plain truths of the scriptures, they would mock and make light of the Bible, and everything quoted from it,—while the priests were busy in church and chapel, in lying against the Saints, and perverting the written Word, and thus inspiring the people with violence, hatred, and every cruel work; yet we found the Saints rejoicing in the truth, and the honest in heart disposed to inquire into it.

We have just returned from a visit to Middlewich and Northwich. In the former place we had a very candid hearing in the Magistrates' Room, which was well filled. In the latter place, many hundreds of people met together to our appointment, among which were a large number of Association Methodists and other professors, with one Thompson at their head, who came possessed with the Devil to make disturbance. These made all manner of noises, such as whooping, shouting, laughing, whistling, mocking, &c. They openly hissed and mocked the written word of Jesus Christ and his Apostles, as contained in the New Testament, and made such a noise as finally to break up the meeting, after which they began to rush among the people, and to bellow like bulls, and to run over and to knock down and trample under foot all who came in their way. We narrowly escaped being torn in pieces, but finally got out of their midst. Mr. Thompson then addressed them, justifying and applauding their conduct. The lights were at length extinguished and the room cleared, but not till some persons were wounded, and some forms broken.

We must say that such awful wickedness prevails in almost all places, and such falsehood and mockery against the truth, that the coming of the Lord to execute vengeance must be near indeed, for he will not bear with them much longer. A few short years and all their lies and misrepresentations will be fully replied to, and all their objections answered, for the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. My heart cries woe! woe! unto the Gentiles, for they will not repent, nor cease to follow their ungodly priests and blind guides, and the cup of the Lord's indignation is full and running over.

The distress in this country is already heart-rending, and it is vexatious daily to hear



the report, and to witness the awful scenes of famine, nakedness, and suffering which is caused by anti-christianity. But still a servant of God cannot deliver them, for they will not hear him, nor take his advice, but will cleave to their own false ways, and to their own wolves, who devour them.

STILL LATER FROM NAUVOO.—We stop the press to announce the receipt of the *Times and Seasons*, printed at Nauvoo, on the 15th Nov. It came to hand after the short passage of twenty-four days. We have only room for the following extracts:—

#### SHOWER OF BLOOD.

*From the Boston Daily Mail.*

Amesbury Mills, Sept. 8th, 1841

Messrs. Editors: I hasten to inform you of a most singular phenomena that happened yesterday in Kensington, a small village a few miles distant from this town, about half-past five o'clock, P. M., which would seem highly incredible were it not substantiated by some of its most respectable inhabitants.

There had been a drizzling rain (my narrator says) during a great part of the day until about four o'clock in the afternoon, when the rain stopped and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past five, when almost instantly, it became of burnished red, and in a few moments it rained moderately, a thick liquid of the appearance of blood, clothing fields and roads for two miles in circumference, in a blood stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed. It caused great wonder and astonishment among the inhabitants, I assure you, and well it might, so singular and unaccountable was the phenomena. I have been shown by a citizen of the place some of the matter that fell, and it has the appearance of clotted blood, and I think it must be a similar liquid, from account to that which lately fell in a shower at Tennessee.

W. FITTS.

The following is an extract of a letter written by President Hyrum Smith to a Saint in Kirtland, Ohio. We publish it in this country because it contains instructions of vital importance to all the children of God:—

"All the Saints that dwell in that land are commanded to come away, for this is 'Thus saith the Lord'; therefore pay out no monies nor properties for houses nor lands in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away. And as to the organization of that

branch of the church, it is not according to the spirit and will of God. And the designs of the leading members of that branch, relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God. And in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead, depends, for 'Thus saith the Lord, there shall not be a general assembly for a general conference assembled together until the House of the Lord shall be finished, and the Baptismal Font; and if we are not diligent the church shall be rejected, and their dead also, saith the Lord.' Therefore, dear brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper. Therefore tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up and polished and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from my indignation that shall scourge the wicked, and then will I send forth and build up Kirtland, and it shall be polished and refined according to my word. Therefore, your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen.

HYRUM SMITH,

Patriarch for the whole church.

#### CORRESPONDENCE.

Preston, Nov. 28th, 1841.

Brother P. Pratt,

It is with the greatest pleasure I write unto you to inform you that the work of God is still going on in Preston. We have baptized a good number this week, that is, from November 15 to the week end, and there is a good many more believing. The Saints are rejoicing in the Lord, for he is with us here in Preston; he is according to his promise,—his handmaids do prophecy and speak in tongues the wonderful works of God, and the brethren do speak in tongues and interpret, and are rejoicing in the Lord. Though the enemy is speaking lies against us, we mind them not, for the Lord is with us. On Sunday morning the 13th inst.

brother George Lee called at my house and asked me if I would come to his house, for his Fanny was dying. She was taken with a violent pain in the head. When I got to his house she was laying apparently dead. The spirit of the Lord was upon me. I laid my hands upon her in the name of Jesus Christ, according to the order of the Church, and by the authority of the eternal priesthood, and rebuked the disease, and she was immediately restored to her perfect health, and straightway went about her domestic business.

Yours in the bonds of the

New and everlasting covenant,

WILLIAM STRUTHERS.

Witnesses, } George Lee,  
                  } Betsy Lee,  
                  } Ellen Jackson.

Corn Hill, Sheffield, Dec, 2, 1841.

Dear Brother Pratt,

In this place, after a long struggle with the powers of darkness, and with the agents of satan, we have succeeded so far as to baptize three very humble and promising young men, and opened a preaching house last night. A good spirit was manifested, and several more are believing, and the firm conviction of my mind is that there will be a great ingathering from the dominion of satan. At Doncaster, the work is prospering; they now number about 20. Myself and Elder Nixon went there a short time since, and found a small society belonging to Mr. Aitkin. A man named Munro was their minister, but had gone back to London, and left his flock, because he was an hireling. When we found them they had no shepherd; they had a very nice preaching room, and consisted of seven local preachers and twenty members; but the little stone has rolled so far as to bring in five of the local preachers and fourteen or fifteen of the members, and we have also secured their preaching-room, and they are rejoicing in the faith of the last days.—I remain,

Your fellow labourer in the kingdom  
of patience,

A. CORDON.

Woolwich, Nov. 18, 1841.

To the Editor of the Star.

Dear Brother,

By a train of circumstances too lengthy to state, myself, in company with two others, were lately invited to meet a company of Methodists, and to state before them the principles of our doctrine. We complied, and, by their request, I stood up, and verily the power of God rested upon me, insomuch that I spoke the truth boldly, as it is in Jesus. But to attempt to describe the state of the meeting would be no easy task, for as soon as I opened my mouth they beset me on every side; the contention was so high at times that I thought it wisdom to retire; but, however necessary such a step might have been, our attempts were fruitless, for the gentlemen had fastened the door, thus at once preventing our egress; but after finding it utterly impossible to gain any thing like a fair hearing amid such a display of sectarian prejudice and disorder, I, with my two brethren, (who hitherto had not opened their mouths) insisted upon leaving the meeting, but upon seeing our determination, they condescended, if we would stay with them, to choose a chairman from among their body; accordingly done, we stopped; but here, sir, you may draw a slight inference of the company we were in when it was deemed necessary to choose a chairman to keep order among a sect calling themselves the people of God. Well, in proceeding we found we got on almost as well with a chairman as we did without one; but after submitting to treatment which none but Latter-day Saints could bear, we left them in the hands of a merciful God, who, we trust, will soften their hearts and remove their unbelief; but we had not proceeded far on our road home when the chairman overtook us, (and I must here remark that he appeared to be the only honest man among them) and candidly expressed his disgust at the proceedings of his Wesleyan friends. I would here mention a circumstance which I think is worthy of remark. The individual to whom I am going to

allude is the chairman alluded to in my previous statement. This person attended our church on the Sunday subsequent to our debate, and after service stated to me a singular dream which he said he dreamed fifty years ago. It was as follows:—He saw the sun clothed in darkness, and the moon turned into blood, and he saw many scenes in the heavens truly awful and appalling, and he saw a ladder which reached from heaven to earth, and our Lord Jesus Christ standing on the ladder and a man standing on the top of the ladder extending his hand towards him, (the dreamer) bidding him come up into heaven. The dreamer states that, owing to the singularity of the dream, it never became totally obliterated from his memory; and the moment he saw me enter the place where the debate was held the circumstance flashed across his mind, and his feelings may be more easily imagined than described when he recognized me as the man he saw on the top of the ladder.

Thinking that this may not be uninteresting to your numerous readers, you may, if you think it worthy of a place in your *Star*, insert it, and by your doing so, you will oblige your brother in Christ,

Elder JOHN GRIFFITHS.

Birmingham, Oct. 31st, 1841.

Beloved Brother,

I forward you some account of the work of the Lord, and its prospects in this vicinity.

Not long since there was not a member of the church of the Saints in Birmingham or the vicinity. But as is the case in all other places in this realm, there is to be found many churches purporting to be the Church of Christ; yet, as they differ so widely in doctrinal points, I conclude they are not baptised into one body. But they all agree to preach for hire, and they further agree to tell the people that God does not now give revelation, and that the gifts and blessings promised and formerly enjoyed are done away, because learning and philosophy are sufficient, and were intended to take their place.

Now that they have been done away is so manifest that no one will deny the fact; but that the other was intended to take their place is altogether false. The learned Dr. Mousheim in his Church History tries to account for the cessation of these gifts, and although he would

have us believe what many teach, namely, that they are not needed, yet he does acknowledge that a departure from the true doctrine and form of worship was also a cause of this lamentable withdrawal of the gifts of God, but does not tell us that they were ever again to be expected or enjoyed. Thank God, the Bible does not leave us in any doubt upon this subject; and now we can and will exclaim in the words of the Prophet,—“How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth.” Yes, we rejoice that the solemn and death-like silence has been broken, that the midnight gloom which has for some centuries past spread its sable mantle over all Christendom and the world, doth already begin to recede—that the horizon begins to emit the light of heaven—that the fulness of the gospel has been restored—that the church has been organized, and is coming up out of the wilderness—and all this in fulfilment of the Prophets. I say we do rejoice that the latter-day glory, ushered in by the ministring of angels, now dawns upon the world, of which things we first heard an account in this place, by means of Elder Cordon, of Staffordshire, and now a mighty work is going on amongst us.

We had a considerable increase of numbers between conferences, both in Birmingham and West Bromwich.

There is a great stir about this sect, which is everywhere spoken against. Since our beloved brother, Elder Adams, has been here, the people come out to hear the word. The able manner in which he explained the scriptures, the glorious things which he unfolded and brought to light, engaged the attention of the people more than is ordinarily the case; and his persevering and untiring zeal in the prosecution of his mission, causes the Saints to bless him in their hearts, where the memory of him will exist till we meet in Zion to recount our toils, and rest from our labours. He opened our new place of worship. A number have lately been baptised, and many others seem deeply impressed and interested in the work. May the Lord gather them into his fold.

Yours truly in the Gospel of our Lord and Saviour Jesus Christ,

J. RILEY.

Douglas, Isle of Man, Nov. 6.

To the Editor of the *Star*.

Dear Brother,

Having cheerfully forsaken all at the call of God, for Christ's sake and the Gospel's, I came to the Isle of Man to preach and warn the people, and to bear testimony of the work of God in the last days; but I soon found I had not only to contend against the wickedness of the people that do not profess to know any thing about religion, but against the